The Schoole of vertue.

Firſt in the morning,
when thou doſt awake,
To God for his grace
thy petition make.
This prayer following
uſe dayly to ſay,
Thy heart lifting up
thus doe thou pray.

Morning prayer.

O God from whom
all good workes proceed,
To thée we repare
in time of our néed,
That with thy grace
thou wouldſt us endue,
Vertue to follow,
and vice to eſchew.
Heare this our requeſt
and grant our deſire,
O Lord moſt humbly
wée thée require:

This day us defend,
that walking aright
We may doe the thing
allowd in thy sight:
That as we in yeares
and body doe grow,
So in good vertues
we may likewise flow,
To thy glory, O God,
and joy of our Parents,
Learning to live
after thy Commandements,
Flying from sinne
and all kind of crime,
Applying our Bookes,
not losing our time.
That we may goe forward
here in well doing,
In this vaile of misery
unto our lives ending,
That after this life
here transitory,
We may attaine
to greater glory.
¶ The Lords prayer then
see that thou recite,
And keep this good order
each morning and night.

How

How to order thy selfe when thou risest, and in apparelling thy body. Chap. 1.

FLy ever sloath
and over much slæp,
In health thy body
thereby then shalt kæp.
Much slæp engendreth
diseases and paine,
It dulleth the wit,
and hurteth the braine.
Early in the morning
thy bedding forsake,
Thy garments put on,
thy selfe ready make.
To cast up thy bed
let it be thy part,
Else may they report
that beastly thou art.
For so to depart,
and let the same lye,
Is neither handsome
nor yet mannerly.
Down from thy chamber
when as thou shalt go,
Thy Parents salute thou,
and the houshold also,

Thy hands lée thou wash,
thy head likewise keame,
And in thine apparell
lée none be no leame.
With thy Cap fairely brusht
thy head cover then,
Putting it off
in speaking to any man,
Cato doth councell thée
thy elders to reverence,
Declaring thereby
thy duty and obedience.
Thy shirt-Coller fast
unto thy neck knit.
Comely thy clothing
about thée make fit,
Without thy girdle
abroade doe not goe.
Thy hose faire rub,
and thy shoes wipe also,
A napkin lée that
thou have in readineſſe.
Thy noſe to cleanſe
from all filthineſſe
Thy nailes if néed be
lée that thou pare,
Thy ears kéep clean,
thy téeth wash thou faire,

If ought about thée
chance to be torne,
Informe thy frends
how it is worne,
That new for thée
they may provide,
Or mend the old
in time being spied.
This done thy Satchall
and thy boks take,
And to the Schole
hast doe thou make,
But ere thou goe,
with thy selfe fore-think,
That thou take with thée,
Pen, Paper, and Inke.
For these are things
for study necessary,
Forget not then
with thée them to carry.
The Souldier preparing
himselfe to the field,
Leaves not behind him
his sword nor his shield:
No more should a scholar
forget foolishly,
What at the Schole
he must occupy.

These things thus had,
straight take thy way
Unto the Schoole
without any stay.

How to order thy selfe in going by the streets, and in the Schoole. Chap. 2.

IN going by the way, and passing the stréet,
thy Cap put off, salute those you méet:
In giveing the way to such as passe by,
it is a point of civility:
And if thy way fortune so to fall,
let it not grieve thée thy fellows to call,
When to the Schoole thou shalt resort,
this rule marke well I thée exhort:
Thy Master there being salute wi^th^ all reverence
declaring thereby thy duty and obedience,
Thy fellowes salute in token of love,
lest of ungentleneſſe they do thée reprove.
Sit downe in thy place, thy Satchell unty,
thy bookes taken out thy lesson apply.
All things séeme hard when first we begin,
yet labour and diligence at last doe them win.
We ought not to reckon & count the thing hard,
that bringeth pleasure and joy afterward.
Learne in thy youth for it is most true,
it will be too late when age doth ensue.

Deeds that deserued fame and great prai'e,
buried we see had been in old dayes,
If learning had not brought them unto light,
and set them abroad in all peoples sight.
Apply thy mind to learning and science,
for learning euer will be thy defence.
Nothing to science compare we may well,
the sweetnesse thereof doth all things excell.
And Cato the wise this worthy saying hath,
that mã wanting learning is an image of death:
The rot of learning most bitter we deem,
but yet the fruits most plesant doe seem. (liue,
Then labour for learning while here thou shalt
the ignorant to teach and good example giue:
So shalt thou be thought a member most worthy
the common-wealth to serue in time of necessity.
Experience doth teach, and shew to thee plaine,
that many by vertue to honor attaine,
Which where of birth both simple and base,
such is the goodnesse of Gods speciall grace:
For hee that to honor by vertue doth rise,
is double happy, and counted most wise:
If thou doubt any thing desire to be told,
no shame to learne be thou never so old.
Ignorance doth cause great errors in us,
for wanting knowledg doubts to discusse,
Then learne to discerne the good from the ill,
and such as thee warne, beare to them good will.

When

When from the Schoole ye shall take the way,
orderly goe ye two in array,
Your selves matching as méet as yée may,
that men in beholding may well of you say.
In commending those your mannerly waies,
which nédes must sound to your great praise,
Not running on heapes as swarmes of Bées:
as at this day every man sées.
Not using but refusing such idle toyes,
as commonly are used in these dates of boyes:
As whooping, hollowing, as in hunting the fox,
that men in hearing deride them with mocks.
This foolishnesse forsake, this folly eschew,
and for your owne praise marke this doe ensue.
In going by the way neither talke nor jangle,
gape not nor gaze not at every new fangle,
But soberly goe with countenance grave,
humbly your selves to all men behave,
Be frée of a hat and franke of a knée,
and beloved of all men be sure thou shalt be:
Be lowly and gentle, and franke of mood,
that men cannot chuse but of thée speake good.
In passing the stréets do no body harme
use but few words and thy tounge charme.
Then may men sée that grace in thée groweth,
from whence every vertue abundantly floweth.
When thou art come where thy parents to dwell
thy leave there taking bid thy fellowes farwell.

The

The house then entring in thy Parents presence,
humbly salute them with all due reverance.

How to behave thy selfe in sitting at the Table. Chap. 3.

WHen down to the table
thy Parents shall sit:
In place be ready
for thy purpose most fit:
With sober countenance looke them in the face,
thy hands holding up thus begin grace.

Grace before meat.

GIve thankes to God (with one accord)
for that shall be set on this board,
And be not carefull what to eate,
to each thing living the Lord sends meat.
For God he will not see you perish,
but will you feed, foster, and cherish.
Take well in worth what he hath sent,
and at this time therewith be content,
Praising God, Amen.

As treatably speaking as thou art able,
For their understanding that sit at the table:
Grace being said, low courtesie make you,
And mannerly say you, Much may it do you.

Of

Of Nature then if able thou be,
to serve at the table it shall become thée,
In bringing to it such meat as shall néed,
for thy Father and Mother thereon to féed.
Dishes with measure thou oughtest not to fill,
else maist thou happen thy service to spill,
Upon thine apparell, or else on the cloth,
which for to doe would anger them both.
Spare trenchers and napkins have in readines,
to serve at the table if there be any gnesse,
Have a quick eye that nothing doe want,
of necessary things sée there be no scant,
As of bread and drinke provide there be plenty,
the Voider with bones sée oft thou dost empty,
At hand be ready if any doe call,
to fetch or take up if ought chance to fall.
When they have done, then ready make,
the table up faire in order to take:
First, the salt sée that thou cover,
having by thée either one or other
Who from thy hands may each thing convey,
as from the table thou shalt take away.
A Voider upon the table then have.
the Trenchers and Napkins therein for to save.
The crums with a Napkin be carefull to sweep,
at the tables end in a voider them keep:
Then before each man a cleane trencher lay,
the best serving first, the rest in array,

Then

Then Cheese with fruit on the table set,
Biskets or Carrawaies as ye may get.
Wine see thou fil them, or else Ale and Beer,
but Wine is the meetest to make up the cheer.
Then see thou tend the table upon,
it for to void, when thy parents have done.
Each side of the cloth see thou turne in,
folding it up at the high end begin,
A cleane towell then on the table spread,
a towell wanting the cloth take in stead:
The Bason and Ewre to the table bring,
in place convenient their pleasures abiding.
When thou shalt see them ready to wash,
the Ewre take up and be not too rash.
In powring out water more then will suffice,
then take up the cloth that they may arise:
All things thus done forget not thy duty,
before the table to make a low courtesie.

How to order thy selfe sitting at the Table. Chap. 4.

O Children give care your duties to learne,
how at the table your selves to governe,
Presume not too high I say in no case,
in sitting downe to your betters give place,
Suffer each man first served to be,
for it is a point of great courtesie.

And

And when they are ſerved pauſe thou a ſpace
for that is a ſigne of nurtue and grace,
Salt with thy knife reach to and take,
thy bread cut faire and no mamocks make,
Thy ſpone with pottage to full do not fill:
for ſouling the cloth if it chance to ſpill,
And rudeneſſe it is thy pottage to ſup,
or ſpeak to any his noſe in the cup.
Thy knife ſée be ſharp to cut ſmoth thy meat,
thy mouth fill not full when as thou doſt eate,
Not ſmaking thy lips as commonly do hogs,
nor gnawing o bones as doe dunghill dogs.
Such rudneſſe abhorre, ſuch beaſtlineſſe fly,
at the table behave thy ſelfe mannerly.
Thy fingers kéepe cleane thy trencher upon,
having a napkin to wipe them thereon:
Thy mouth in like caſe cleane do thou make,
the cup to drinke in, if in hand thou it take.
Let not thy tongue at the table walk,
and of no matter either jangle or talk:
Temper thy tongue and thy belly alway,
for meaſure, is treaſure the proverb doth ſay,
And meaſure in all things is to be uſed,
what is without meaſure is to be refuſed.
For kéeping of ſilence thou ſhalt not be ſhent,
whereas thy talk'ng may cauſe thée repent.
Both ſpéech and ſilence are things commendable,
but ſilence is méeteſt for a child at the table.

For

For Cato doth say, that in old and young
the first step to vertue is to bridle the tongue:
Pick not thy teeth at the table sitting,
and use not at meales overmuch spitting.
This rudenesse in youth is nought at a word,
thy selfe manner-ly behave at the boord.
If occasion of laughter at the table you see,
beware out of measure at no hand you be.
Of good manners learn, and know what you can,
it will thee preferre when thou art a man.
Aristotle the Philosopher this worthy saying writ
that manners in a child are counted more fit,
Then playing on instruments or any vaine pleasure
for vertuous manners are most precious treasure
With this prudent saying be not offended,
for playing on instruments is not discommended.
The Philosophers rule herein hath not erred,
manners before musick he would have preferred.
Refuse not good counsell nor his words despise,
to vertue & knowledge by them thou maist rise,

How to order thy selfe in the Church. Chap. 5.

When to the Church thou shalt take thy way,
kneeling or standing to God humbly pray,
All worldly matters from thy mind put apart,
and earnestly praying, to God lift thy heart.

A contrite heart he will not dispise,
but doth account it a swæt sacrifice.
To him thy sins shew and confesse,
asking for them grace and forgiveneſſe,
He is thy Physitian that knoweth thy sore,
and can to health againe thée restore,
Then ask thou in faith not doubting to have,
and thou shalt receive that which thou dost crave:
If lawfull it be of God to require,
he will heare thy request and grant thy desire.
More mercifull hée is then tongue can expresse,
the author and giver of all grace and goodneſſe.
All ye that labour and burthened be,
I will refresh in comming to me.
These are Christs words, the Scripture is plain
spoken to all such as here suffer pain.
Our wills to his word now let us frame,
the heavenly habitation thereby we may clame.
In the Church comely thy selfe behave,
sober in carriage with countenance grave,
While you be there talk of no matter,
nor with one another whisper nor clatter.
Order thy selfe reverently alway,
when to the Church thou shalt come to pray.
Each thing hath his time consider the place,
for it is a token of vertue and grace.
The Lord doth call it the house of prayer,
it must not be used as a Market or Fayer.

The fruits of Gaming, Vertue, Learning. Chap. 6.

O Little Children eschew each ill game,
for that hath brought many one to shame,
As dicing and carding with such other playes.
these have undone many we see now adayes.
But if thou delight in any such thing,
delight in knowledge, vertue, and learning.
For learning will lead thee to the schole of vertue,
and vertue shall teach thee vice to eschew:
Vice being subdude, thou canst not but flourish.
happy is that man that vertue doth nourish.
By knowledge likewise thou shalt doubts discern
and all other things needfull to learne.
These are the fruits which by them we take,
cursed they be which dos them forsake.
But we erre in wit, following our will
in judgeing that good which is very ill.
Let reason thes rule, and not will thee lead,
in following thy fancy a wrong way to tread,
But subdue thy lust, and conquer thy will,
if it shall move thee to doe what is ill.
For what hurt by game to many doth grow.
no wise man I think but doth it well know.
Experience doth teach and make manifest,
that all honest men it hate and detest,

Strife and debate, murder and theft,
which among Christians I would God were left
Cursing and banning, swearing and tearing,
that no Christian heart can abide the hearing,
These are the fruits which from gaming spring,
avoid gaming therefore, for there is no worse
(thing.

How to behave thy selfe in talking with any man. Chap. 7.

IF one demand a question of thée,
in answering too hasty take héed how thou be:
Weight well his words, the case understand,
ere an answer to make thou dost take in hand:
Or else he may judge in thée little wit,
to answer a question not knowing it.
Suffer his tale out whole to be told,
then speak thou maist boldly and not be controld.
Low obeysance make, look him in the face,
and treatably speaking, thy words duely place.
With countenance sober and body upright,
thy fét just together, thy hands in like plight,
Cast not thine eye on every side,
and when thou art praised therein take no pride.
In telling thy tale neither laugh nor smile,
such folly forsake thou, and count it but vile,
In an audible voice thy words plainly uttter,
smoothly pronounce them without stop or stutter.

Too high, nor too low, since both exceed measure,
in using thy tongue, in thy talke take no pleasure,
Be carefull an order to keep and observe,
for so from thy purpose thou shalt seldom swerve.
Hastinesse of speech will cause thee to faile,
and make thée to misse in telling thy tale,
To stutter and stammer is a foule crime,
learne then to leave it, take warning in time,
How evill a child it doth become,
be thy selfe judge, thou having wisdome:
And sure it is taken by custome and ure,
while young you be there is hope of cure:
This generall rule yet take with thée,
in speaking to any, bare headed be,
The common proverbe remember ye oft,
better be unled, then unmannerly taught.

How to behave thy selfe being sent on a message. Cap. 8.

IF on a message forth thou be sent,
take héed to the same & mark what is meant:
Depart not away if thou be in doubt,
but know well thy message before thou passe out
With possible spéed then haste right soon,
if néed so require that so it were done.
After humble obedience thy message discharge
in uttering thy words be not to large:

But after thy matter frame thou thy talke,
not letting thy tongue in wastefull words walk:
And to thy Master therein make relation,
ever as the answer shall give the occasion:
Neither adde nor diminish any thing from the same
lest it turn afterwards to rebuke and shame.
But the same utter so neere as thou mayest,
and no fault shall they find with what thou saist.
Thus doing, from blame thou shalt be set free,
and counted a servant upright in degree.

Against Envy and Malice.

IF unto anger thy heart be in thrall,
reason not ruling thee, needs must thou fall,
Conquer thy will and bridle thy lust.
not following thy fancy though occasion be just.
For anger and fury will thee so change,
that thy doings to wisemen will seem very strange
All anger and wrath fray far from thy flesh,
for wrath saith Plato leads shame in a leash.
The hasty man doth never want trouble,
his madnesse of mind his anguish doth double.
If malice doth move to revenge thy cause,
dread Almighty God and danger of Lawes:
Revenge not thy selfe though able thou be,
forgive the offender and friendly agree:
He is perfectly patient and void of disdaine.

that

that can both anger and fury refrain.
Enuy in no case the state of thy brother,
in word nor deed hurt no one nor other,
Debate and deceit, contention and strife
are the chiefe fruits of an euill life,
And Soloman saith, an enuious heart,
of pleasure or profit receiueth no part.

The fruits of Charity, Loue, and Patience. Chap. 10.

CHarity seeketh not what to her doth belong,
but patiently abiding sustain rather wrong:
Not enuying, but forbearing, with loue & patience
so noble is her nature forgiuing all offence.
And loue doth moue the mind to mercy.
but malice againe doth worke the contrary,
Which in wicked men will euer beare stroke,
but patience doth teach thée to beare euery yoke:
Where patience and loue together do dwell,
all hate and debate, and malice they expell,
Loue constant with faith Pythagoras doth call,
a soueraign vertue and a iewell principall.
Cato doth speake the same in effect,
where loue is not, vertue is imperfect.
Desire of God to giue thée with grace,
charity to vse and vertue to embrace.
These thrée following will thée instruct,

And to vertues Schoole they will thee conduct.
And from vertues Schoole to eternall blisse,
Where perfect joy continually is.

Against the horrible sinne of swearing.
Chap. 11.

IN vaine take not the name of God.
Sweare not at all for feare of his rod,
The house of plagues he threatneth to visit,
where oathes are used they cannot escape it.
Iust are his iudgements, and true is his word,
and sharper it is then a two edged sword.
Wherefore beware thou of his indignation,
learning to live in thy vocation (call,
Whereunto the Lord through grace doth thee
rising again if thou chance to fall,
By prayer and repentance, and minde to amend,
for Christ would have saved all such as offend.
If they doe turn from their wickednesse,
and purpose to live in vertue and godlinesse.
What better art thou for thy cursed swearing
like a blasphemous beast the name of God tra-
Provoking his ire, & kindling his wrath (cing?
to endlesse perdition the perilous path,
Seneca doth counsell thee all swearing to refrain,
although much profit by it thou maist gaine,
Pericles whose words are manifest and true,
doth thee admonish all oathes to eschew,

The

The Law likewise which God the Lord gave,
swearing amongst us by no meanes would have:
The counsell of Philosophers I have expressed,
amongst whom swearing was utterly detested,
Much lesse among Christians it ought to be used
for it comes of the Devill, and must be refused.

Against the vice of filthy talke.
Chap, 12.

NO filthy talk in any wise use,
thy tongue thereby like a beast to abuse,
Of every idle word account we shall render,
and all men I would this saying to remember,
God the just Judge at the generall day
will take account of all that we say.
That day to the just most joyfull shall be,
but all the wicked confusion shall see.
As we live here like regard shall we have,
unlesse we repent and mercy of God crave.
If God will deale with us so straight,
for things that be of little waight.
Then have we not cause to feare and dread
our evill conversation, and lives lewdly led;
Thy tongue take héed thou doe refraine
from speaking of words that are but vaine.
Thy will and wit to godnesse apply,
if the servant of God thou wilt live and dye.

Against

Againſt the vice of lying. Chap. 13.

TO forge, to faine, to flatter and lye,
requires divers colors with words fair & ſlie
But the utterrance of truth is ſimple and plaine.
and nædeth no ſtudy to forge and to faine.
Wherefore ſpeak truth howeuer ſtands the caſe,
ſo ſhalt thou finde more favour and grace.
Uſe truth & tel truth in what thou goeſt about,
for time in all things the truth will try out:
Shame is the reward that to lying is due,
to avoid ſhame therefore tell what is true,
A lyer by his lying obtaineth this profit,
that when he tels truth no man will him credit.
Then let thy talke with truth well agrée,
and ſhamed therefore thou ſhalt never be,
How may a man to a lyer give truſt?
doubt his déeds rather if his words be unjuſt,
By ſpeaking of truth there cometh no ſhame,
but uttering of lyes deſerveth much blame,
And though by lying thou ſhifteſt a while,
yet at the laſt it will thee beguile.
Truſt to the truth and ſpeak what is plaine,
for the death of the ſoule in lyes doth remaine.

A Prayer to be ſaid when thou goeſt to bed.

O Mercifull God heare this our requeſt,
And grant unto us this night quiet reſt.
Into thy tuition O Lord doe us take,
Though our bodies ſléep, yet let our minds wake.
Remit the offence this day we have wrought,
To thée & our neighbors in word, déed & thought
And grant us thy grace henceforth to flée ſin,
That a new Chriſtian life we may all begin.
Deliver and defend us this night from all evill
And from the danger of Satan the Devill.
Who like a Lyon goes about night and day,
By all ſubtill meanes ſtill ſéeking his préy.
Aſſiſt us (O Lord God) with thy ſpirit of grace,
That valiently from us the Fiend we may chaſe.
And in getting the victory may lift up our voice,
And in thy great ſtrength triumph and rejoyce.
Saying thus, O Lord to thée be all práiſe,
For thy mighty protection both now & alwaies.
Thus ordering our ſelves, God will us bleſſe then
With life everlaſting. Let us all ſay Amen.

The

Ye Princes of the earth
this short lesson learn,
Seeke after knowledge,
all doubt to discerne.

Ye Judges give judgement
according to right,
As may be found acceptable
in the Lords sight.

Ye Prelats preach purely
the word of the Lord,
That your preaching and living
in one may accord.

Ye Fathers and Mothers
your children instruct,
As may them to grace
and vertue conduct.

Ye children likewise
your Parents obey,
In all kind of godlinesse,
as much as you may.

Ye Masters doe you
the thing that is right,
Dealing in conscience,
and not as you might.

Ye ſervants apply
your buſineſſe and art,
Doing the ſame truly
in ſingleneſſe of heart.

Ye husbands love your wives,
and with them dwell,
Uſe gentle words,
all bitterneſſe expell.

Ye wives love your husbands,
and obedient be:
For they are your heads,
all above in degrée.

Ye Parſons and Vicars,
that have cure and carge,
Take hèd to your flocks,
and run not at large.

Ye men of Law
in no wiſe delay
The cauſe of the poore,
but help what ye may.

Ye that be Craftſmen,
in deceit take no pleaſure,
But give to all men,
due weight, tale, and meaſure.

Ye that be Landlords,
and have houses to let,
At reasonable rents
them bargain and set.

Ye Marchants that use
to buy and to sell,
Use lawfull Wares,
so shall you doe well.

Ye subjects live yee,
in obedience and awe:
Fearing Gods judgements,
and danger of law.

Ye rich men whom God
abundance hath sent,
Relieve the poore people,
and indigent.

Ye miserable poore
be content with your state,
And though you be needy,
yet grudge not thereat.

Ye great men, the causes
of widows and fatherlesse,
Defend against all such
as would them oppresse.

All ye that are called
to any kind of office,
Execute the same truly
according to Justice.

Let us live here
in our vocation,
To the glory of God,
and profit of our nation.

Lastly, to come
to true English hearts,
To live in submission
it shall be our parts.

And for King Charles,
our King let us pray,
Whom the Lord God preserve,
and defend night and day.

With his Highnesse councell
and the Nobility,
Bishops and Churchmen,
and all the Commonality.

God grant us to doe this,
which sitteth on high,
Then well shall we live,
and well shall we die.

F. S.

Certaine Prayers and Graces newly added, to be used of Scholers, both before and after noone,

Compiled by R. C.

NOw that the day-star doth appeare,
to God devoutly let us call,
That in the deeds of day-light cleare,
he keep us from misfortunes all.

Let him temper our tatling tongue,
by bridling it after his will,
Lest horror vile breake us among,
with words of strife that sound full ill.

Let him cover our sight also,
by feeding it as he knowes best,
Lest we delight in vaine things tho,
and so draw them into our breast.

Let all the secrets of our heart,
be pure and cleane from all filthinesse,
Let slothfull sluggishnesse depart,
from us that study doe professe.

Let meane dyet of drinke and meate,
beate downe the pride of filthy flesh,
Lest raging in that filthy heate
it lose of youth the flowers fresh.

These

These things we crave, that when the day
by course of kinde away shall passe,
And night shall come then sing we may,
in praise of him to our solace.

And that we may still beare in mind,
in what works we the day shall spend,
Let us record what words we find,
in bookes that were made to that end.

In Exodus and other moe,
that written were by Gods elect,
We find Gods precepts written so,
as after followeth in effect.

When Jacobs Séed in wildernesse,
could not abide Gods voice to heare,
Then Moses did himselfe addresse,
for them before God to appeare.

And at the Lords commandement,
he tooke to him his servant true:
Up to Mount Horeb then they went,
to learne this Law which doth ensue,

Which Law God writ in tables twaine,
of stone so hard which might last long:
And would the same should still remaine,
among his folk both old and young.

And first to make their minds attent.
he said (O Israel give eare)
I am the Lord omnipotent,
whom thou must serve, obey, and feare,

For I thée brought from carefull thrall,
wherein thou was in Egypt long,
And couldst there finde no ease at all,
but wert inforc'd to suffer wrong.

Thou shalt therefore have in my sight,
none other God but onely me:
For I alone have power and might,
and all the rest vaine Idols be.

Thou shalt not cast out, paint, or graue,
for thée the forme of any thing,
In heaven or earth, or stand in awe
of ought that is of mans making.

For why? I am a Jealous God,
and will mine honour to none give:
I beat the children with sharpe rod,
that like their wicked parents live.

And that to thrée or foure descents,
in such of them as doe hate me.
And kéep not my comandements,
but in their doings wicked be.

But such as love even as they should
me, and my lawes, and them observe,
I shew mercy a thousand fold,
and them from evills I preserve.

Take not in vaine Gods holy Name,
but use it with all reverence,
For why? the Lord doth all such blame,
as herein doe commit offence.

Remember that thou holy kéepe
the day of rest, as God doth will:
Six dayes thou shalt apply thy worke,
and doe all things that be not ill.

But the seventh day is the Lords rest,
wherein no vile worke may be done,
By thée, thy child, thy slave, or beast,
or stranger that with thée doth woon.

For in six dayes the Lord did frame
the heaven, the earth, the creatures all,
The seventh he ceast, and blest the same
as time for his on him to call.

All these precepts the Lord did write
in the first Table made of stone,
And would they should in him delight,
that for his love serve him alone.

The second Table followeth then,
wherein the Lord instructeth us,
How to behave us towards all men,
and in the same is written thus.

Unto thy Parents honor give,
as Gods comandement willeth thée,
That thou long dates and good maist live,
on earth where thine abode shall be.

Murder no man by word nor déed,
with tongue, or sword, or other thing,
Do nought from whence hate may procéed,
for murther out of hate doth spring.

Avoide all foule adultery,
and all things that thereto belong,
All filthy thoughts and lusts of eye,
and all unchast talk of thy tongue.

Take not by fraud nor by rapine,
the things that others doe possesse,
For so to take what is not thine,
before God is great wickednesse.

Against no man false witnesse be,
but testifie the truth alway:
For God thy secret thoughts doth sée,
and will thée judge at the last day.

Thou

Thou shalt not in thy heart desire,
thy neighbours wife at will to have,
His house nor field doe thou require,
no nor his servant or his slave.

Be not desirous to receive,
his ore, or asse or any beast,
That he is not willing to leave,
nor ought that by him is possest.

These be the Lawes that God did give
to Jacobs seed in wilderneſſe,
And would that they therein should live,
that will an endles life possesse

But such as will this law neglect,
and walk after fleshly desire,
The Lord at last will them reject,
to dwell in everlasting fire.

The Lord God for his mercies sake,
guide us in his most perfect way,
That we may escape the fiery lake,
and live with him in blisse for aye.

That these things may be granted us,
at this time and henceforth alway,
In the name of our Lord Jesus,
to God the Father let us pray.

OVr Father which in heaven art,
and doſt raine over all:
Thy holy name be ſanctified
among both great and ſmall.

Thy kingdome come, wherein we may
no wicked thing abide:
For ought that doth ſet up it ſelfe,
or is puft up with pride.

Thy will be done upon the earth,
like as in heaven above:
Where all thy creatures worke thy will,
becauſe they doe thee love.

Giue us this day our daily bread,
which need doth make us crave,
For why? our ſoules and bodies both
of thee their food muſt have.

To aſk forgiveneſſe of our ſinnes,
deare Father we are bold:
As we forgiue wrongs that are done
againſt us manifold.

Doe thou not us to tryall bring,
for we are weak indeed:
But when that ſin ſhall us aſſault,
deliver us with ſpeed.

For why: the Kingdome and the power,
and glory every whit,
Is thine and shall be evermore,
all Soules say, So be it,
¶ O Lord preserve our King and Quéne,
with all his royall traine:
But chiefly such as zealous be,
thy Gospell to maintaine:
Which grant, O God, till day of doome,
in Britain may remaine.

Prayers for Mid-day.

NOw that we have the morning spent:
in learnings honest exercise,
Lest natures bow be over-bent,
our bodies let us not despise:
Let us therefore take at Gods hand,
such nourishment as he doth give,
To feed his folk by Sea and Land,
without the which we cannot live.
And that we may avoid excesse,
to him for grace now let us call,
For surfeit doth the wit oppresse,
and drowneth good things naturall:
And more, besides the gift of God,
if we abuse unto our shame,
We worthy are to feele the rod,
for such dishonour to his name,

That we therefore may hold the meane,
to him that made us, let us pray:
And to his promise let us leane,
that will'd us in his name to say.
Our Father which art &c.

Prayer for Evening.

BEfore the cleare light of the day,
by course of kind drawes to an end,
To God devoutly let us pray,
that he will us kéep and defend:
And that all dreames filthy and vaine,
with fantasies that night doth bring,
May fly from our heavy braine,
while we by sléep séeke refreshing.
And that he will our foes suppresse,
who still doe séek us to beguile,
So that no manner of wickednesse,
have power our bodies to defile:
And more besides that when we sléep,
he will vouchsafe us wished ease:
So shall we when the day doth péep,
his Majestie with prayses please:
Now that the father of all might,
will grant this for his deare Sons sake,
Let us most humbly in his sight,
as he hath taught, our prayers make:
Saying, Our Father, as before.

The

The Lord that dis all things create,
For man to serve him at his need,
Blesse all that we doo drink or eat,
And give it strength our flesh to feed:
For whatsoever shall nourish indeed,
whether it be good for man or beast,
Must by his mighty power be blest,
And sith we have an inward man,
That must with inward food be fed,
Which by no meanes obtaine we can,
But by him that is heavenly bread,
And of all spirituall things the head:
Let us still feed on him in mind
That gave his flesh to feed mankind.
Thus doing we shall run our race,
Without the want of any food,
And at the last come to the place,
That promis'd was to Abrahams blood,
And by faith washt in Christ his blood,
Where evermore we shall him see
That is one God in Persons three.
O Lord preserve in health and peace,
King Charles our gracious King,
Thy holy Spirit in him increase,
That he may be as he hath bin,
A sword to cut off Popery cleane,
That he and we may hold that truth,
Which he hath loved from his youth,
Amen.

NOw that you have your bodies fed,
With food that fœble flesh must have,
Remember that you break your bread
To such as nèd compells to crave:
For God that good gifts to you gave,
Would that you should therewith refresh,
Such as doe lack and are your flesh.
You are not Lords of that you have,
But must account of each thing make,
To him that giveth when you aske,
Abundance for your neighbors sake,
And would you should not fèe them lacke:
Be diligent alway therefore,
To helpe the nèdy with your store.
And if you doubt what sort they be
That should relefe find at your hand,
Among all men take whom you fèe,
That of your helpe in nèd doe stand,
To be reliev'd and loos'd from band.
Them must you know to be that sort,
That at your hands must have comfort.
But chiefly such as doe professe,
The name of Christ unfainedly:
For in them Christ is in distresse,
And craveth helpe in misery,
And will repay with usury,
All that to him you give or lend,
And that in life that shall not end.

Amen.

AS to the ſick all pleaſant things
have ſtill unſavoꝛy taſte,
So ſhall Gods gifts be unto us
if vainely we them waſte.
Take heed theꝛefoꝛe ſaith Chꝛiſt our Lord,
that ſurfeiting ye ſhun,
Let not your hearts with banqueting,
be dꝛown'd and overcome.
Receive Gods gifts with giving thanks,
and natures weaknes feed:
When you have done remember thoſe,
which want and ſtand in need.
So ſhall God bleſſe and eke encreaſe,
your basket and your ſtoꝛe,
And give you life in Chꝛiſt our Lord,
which lives foꝛ evermoꝛe.

Grace after meat.

MAns life pꝛeſerved is by feed,
as God hath well decreed,
But on Gods grace and holy woꝛd
our ſoules muſt dayly feed.
Theꝛeugh want of feed materiall,
the body ſome will pine,
So will the ſoul if long it lack
the ſpiritual feed divine.
To thee be pꝛaiſe (O Father deare)
which at this time hath ſent
Both foꝛ our ſoules and bodies, feed
thy childꝛen to content, Amen.

Thanks

Grace after meat.

THanks be to God in heaven above,
for he hath fed us well,
And we beseech his gracious love,
to feed our soules as well,
Repentance with the fruits thereof,
that we never forget,
Tender (O Lord) thy holy Church,
good rules in it to set.
And evermore upon England,
thy heavenly grace downe send,
That it may by thy word and truth,
our sinfull soules amend.
And finally all such as be,
afflicted for thy word,
Comfort them by the holy Ghost,
through Jesus Christ our Lord.
O Lord preserve in peace and wealth,
Our noble King and send him health.

Grace before meat.

TO eat and drink, doth small availe,
the world is all but vaine,
Except the Lord our hearts doe guide,
our pleasures are but paine.
Grant us therefore, O Christ, that we,
may all with one accord,
Not live to eat, but eat to live,
and live to praise the Lord,
Amen.

The

Grace after meat.

THe eyes of all things do look up and trust in thee (O Lord) thou giuest them meat in due season, thou openest thy hands, & fillest with thy blessing euery liuing creature: good Lord blesse us and all the gifts that we receiue of thy bounteous liberality, through Iesus Christ our Lord. Amen.

Grace after meat.

THe God of all power, who hath called from death the great Pastor of his sheep the Lord Iesus, comfort and defend the flock which he hath redeemed by the blood of his eternall Testament: encrease the number of true Preachers, represse the malice of obstinate tyrants, mitigate and enlighten the hearts of the ignorant, release the paines of such as be afflicted, but especially those that suffer for the testimony of the truth. And finally confound Satan by the power of our Lord Iesus Christ. So be it.

Grace before meat.

CHrist which at his last Supper gaue himselfe unto us, promising his body to be crucified and his blood to be shed for our sinnes, blesse us and our meat, Amen.

The God of peace and loue vouchsafe alway to dwell with us, and thou Lord haue mercy upon us.

Grace

Grace after meat:

GLory, honour, and praise be given to the O Lord, which hast fed us from our tender age, and giuest sustenance to every liuing thing, replenish our hearts with ioy and gladnesse, that we alwaies hauing sufficient, may be rich and plentifull in all good workes, through our Lord Iesus Christ. So be it.

Our King and Queen O Lord defend,
And blesse them both world without end.

A Prayer.

GOd preserue our Realme, the Kinga Maiesty, with his Royall Queene: the honourable Counsell and all the Nobility and Commons of the same: God assist the Clergy with his holy Spirit, in setting forth his truth: God defend the fauourers of the Gospell and make us all faithfull and zealous in the same: God change the hearts of our enemies: the mighty power of God destroy Antichrist with his wicked Kingdome: God send the Gospell a ioyfull and free passage through the whole world, that every one of us may liue godly and uprightly in our vocation & calling, through Iesus Christ our Lord. Amen.

FINIS.